



# THE FLAMING SWORD

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# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Word and Works of the Almighty.

Prelimination to Genetical Exegesis; the Beginning of the World; the Divine "E Pluribus Unum;" Deity's Foreword to the History of Universal Progress.

KORESH.

THE WORLD HAS BEEN LED into a false career—religiously, morally, physiologically, and astronomically—through a misinterpretation of the Bible by the false teachers in the church. A false conception of cosmogony and the processes of creation in the perpetuity of an ever-continuous succession in the remoulding of the universe, has carried the mind into the mazes of speculation and into the labyrinth of despair. A literal rendering of the very first passage of the Old Testament, in connection with the first and fundamental doctrine of the New, would have placed the exegesis of construction upon the pedestal of a firm foundation; and the world today, instead of groping in the dark for some plausible definition of being, and some knowledge of the origin and destiny of the human race, would be in possession of the simple facts of the personality and individuality of God, and our relation to the source of our being and perpetuity.

In the New Testament we find the very positive assertion of what constitutes the beginning of the creation of God. The necessity for any reiteration of the declaration in the Bible does not exist. If in one iteration of God's declarative authority it is expressly asserted that the Lord Jesus Christ is the beginning of the creation of God, it is enough to establish beyond cavil and dispute, so far as the Bible itself is concerned, the truth that the Lord is the head of the possibility of the supreme creative power of the universe. The word *beresheth* (*be*, in, and *rosh*, head, in the head God created,) refers unmistakably to the source of God's creative function and possibility. If it is assumed that the Lord

(Jehovah), the first-begotten Son of God, came into the world by some special fiat of God, and not by the operation of law (which the Lord said he came to fulfil), there would besome sense in the construction which the Christian world places upon the significance of the Bible.

The bringing into existence of the Son of the Highest through the never-ending cycles of universal perpetuation, is not by virtue of a special fiat of the Almighty, but through the operation of the laws of the everlasting power of the divine function of begetting, which in the Almighty is denominated the Father. God is called the Father because he continually begets, first the Son, and then, through the generated, the first-begotten, the regenerated Sons of God. The Son, the first-begotten, comes into the world through the processes of law; and for this reason the Son comes to fulfil the law and not to set it aside. His virginal or parthenogenetic conception was according to the most simple processes of Nature, rather than a mystery; its mystery is only such through the unwarrantable ignorance of the so called scientific mentality of the modern world. The overshadowing of the Virgin in fulfilment of prophetic prediction is only a miracle upon the true basis of what a miracle really is; namely, a surprise or wonder because it occurs through some law not understood by those who attempt to interpret the operations of Nature and supernature.

### *The Origin of Creative Power.*

*Beresheth bara Elohim eth hashamaim weeth ha-arets.* In the head (top, highest, beginning) He, the Gods, created the heavens and the earth. The mistake



should not be made that the plural here signifies what the modern Christian world defines the nature of this plural form; namely, the Father, Son, and Holy Ghost. He primarily signifies the Son of God as the personal manifestation; and the Gods refer to the Sons of God as they appear when the generated becomes the regenerated, in the multiplication of the Son into the many Sons who are reproduced from him through his planting in the race, whence the Gods spring forth.

The Lord (this word, rendered from the Hebrew Yavah, signifies the Bread-keeper), Jehovah, as the personal manifestation of the Almighty, constituted the earth in its least form; his interior comprised the heavens. The earth and the heavens in him were complete, but from him the earth became without form; that is, the Lord in his descent into the race through his church, entered into chaos and became formless in the condition of the chaotic world into which he descended for the purpose of taking the formless and regenerating it into the created product of regeneration. "And the earth was without form, and void. *Wehaarets hayetha thohn wavohu*; the earth, she was; but literally she became a desolation, *thohu*, and waste, *wavohu*. To reach a true interpretation of this passage, we must first begin—in our conception of the origin of the creative power—at the point where all creation begins in our universal observation. This beginning is always in the seed. This is invariably the starting point of generation and also regeneration. The Lord was the promised seed, and, as declared, he was the beginning of the creation of God. Precisely as the seed dies and becomes chaos before it can pass through the processes of reproduction and become the blade, and the ear, and finally the full corn in the ear, so the Lord, the promised seed, became chaos; that is, without form, with desolation.

The processes of regeneration are procreative; they begin with the Father, proceeding from his personality manifest in the flesh as the Son of God. The earth, *wehaarets*, she was, *hayetha*, (literally, became she), descended as the Bride from the Bridegroom, into the church, which only became the church through the operation of the Holy Spirit in as many as received this selfsame Spirit, wherein creation began. After the promised seed was planted in the church the condition became chaotic, or a state of desolation, from the state of the head, namely, the Christ, who was not only the head but the beginning of God's creation. In him were the Father, the Bridegroom, and the Mother, the Bride. "He who hath the bride is the bridegroom," was declared by John the Baptist, the forerunner of the Lord.

The earth does not mean the physical universe, but the chaotic state of the church in its direction toward the regenerative and perfected condition. All of the purposes and directions of creative power are toward the

development of the Sons of God through the processes of generation and regeneration. The processes of generation bring first into personality the only-begotten, and thence from him are produced the Sons of God through the processes of regeneration, in the multiplication of the Sons of God from the generated Son. The two forms of regeneration are from the fixed type, as one, into the multiplication of the fixed type, into the many Sons; and the progressive type, producing from the formless, the chaotic humanity, the perfect Sons of God in the likeness of the original Son, thus transforming the progressive type into the state of the fixed type. *Wavohu*, the debris or waste, that is, the void, is transformed from the corruptible to the incorruptible.

#### *The Beginning and the Ending in Unity.*

Let it be understood that there is an exact correspondence between the anthropostic phase and expression of being, and the correspondential physical universe; and that the genetical description is not primarily an exegesis of the physical, but of its correspondential creation. From this point of view let it be known that creation is a recreation, perpetually infolding and unfolding itself from its beginning; this beginning or head being the generated, only-begotten Son of God. It is the height of absurdity to imagine that the coming of the Son in the beginning of the Christian era was the only manifestation of such an appearance. At the time of the coming of the Lord, the sign Aries was in its own constellation, a condition which repeats itself about every twenty-four thousand years. Definitely, according to the movement of the sign on the ecliptic, the events of the world repeat themselves; and the Son, the only-begotten of God, comes by virginal propagation or parthenogenesis. The manifestation of the Son of God, generated from among men, comes as the Savior and Redeemer of the world.

Having defined the significance of the term *beresheth*, in the beginning, as the anthropostic initiation of the universe, we may proceed to unfold the character of progression as it is outlined in the Hebraic formula and authorized by the Creator himself. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." From the above it will readily be seen (except by the very obtuse) that the Almighty and the Son of God are one and the same; that the Son has the power of begetting for regeneration; that the Son and the Father are one, not two; and that the Lord Christ is that Father and Son. Here, then, we find the origin of all life, because the seed of the universe—in the form and character of the seed-man, the promised seed—is in the microcosmic form and corresponding function of the universe, or the universe in



its least form. The universe in its greatest or amplified cosmic order is like the man; more strictly, it is the man in his greatest amplitude. It follows that the universe in its least form and function is the man in his least manifestation. The Lord Christ was this micro-cosmic character, the seed of the universe, therefore the beginning and the source of all life.

*Bara*, he created; this root means, literally and primarily (see Gesenius), to cut, to cut out, to carve; second, to form, to create, to produce; third, to beget, to bring forth, whence *bar*, son; fourth, to feed, to eat, to grow fat. The Lord was the beginning of the creation of God; he was the Son, the Bread-keeper, and was eaten for the life of the world. Elohim, the Gods; whether we regard the Son as the one and only-begotten, containing the innumerable spiritual entities which were inresident as the multiple number, or the many Sons possessing thousands of personalities, we may say he, the Gods, because in the one and only-begotten there are many spirits; and in the many Sons of God there is but one Divinity. There are many members of one body in either case. The use of the plural, which has confounded so many, is the same as in the case of the woman of Endor, who answered Saul, saying, "I saw Gods ascending out of the earth." Saul asked, "What form is he of?" And she answered in the description of what Saul observed to be Samuel.

In the Lord Jesus there were many spiritual Divinities. In the church of the First-born there will be but one body; and in this, the body and temple of God, there will be many members of that one temple or body of the Almighty. The Son of God gathered into himself all such as had died looking for his manifestation in the flesh, wherein they should be gathered and resurrected. "I am the resurrection and the life," said the Lord. The dead were raised in him. He was the *e pluribus unum* of the resurrected Lambs, gathered with his arm and carried in his bosom, and reincarnated in his personality.

## The Two Forms of Supreme Creative Power.

There are two forms of the supreme creative power and possibility; the first is in the power of the Son, to beget himself, and thus for the fulness of the Godhead to reproduce himself as the Son of God, thence to regenerate the Sons of God in the forms of regeneration which must appear at the end of the dispensation as the offspring of the Lord. In the second instance, it is the power of the Sons of God to recreate the many Sons again at the end of a corresponding cycle of twenty-four thousand years. The Sons of God (the order of Melchizedek) who come now at the end of the dispensation, will precipitate the seed that will bring their renewal at the end of another long cycle, but not without the intervention of the creation again of the incarnated and generated Son.

*Hashamaim*, the heavens. The root is *shamma*, to be high. Altitude does not merely refer to space. If there be a restriction of the thought to one conception of altitude, the mind is circumscribed, the uses of language are restrained, and the consequence is that there remains a paucity of thought and of intellect. There are spiritual altitudes—these are the primary conceptions; there are physical altitudes—these are secondary and correspondential. It is the primary that is of the greatest importance, and first intended in the Hebraic description of creation. *Wehoshek al pene thehom*; and darkness upon the faces of the abyss. *Wehoshek*, darkness. At the time when the Spirit of Jehovah moved upon the minds of the people they were in spiritual gloom. Whether we define the occasion as being nineteen hundred years ago, or twenty-four thousand years before that time, it is the same; for in either case the sign was in Aries, and the conditions of the world were the same.

The manifestation of the Lord (Jehovah) in the beginning of the Christian era was the initiation of life. "I am the way, the truth, and the life." He came as the bread of life, and for the purpose of being eaten by his church. Darkness was the condition of the church; for it is declared that the Light shone in darkness, and the darkness comprehended it not. The darkness was a condition of mental and intellectual gloom; the ordinary darkness of the world is its correspondent. The darkness was upon the faces of the abyss; that is, the deep. This darkness was nothing more nor less than the mental condition which constituted a state of ignorance. That ignorance where the Light was, but to which it did not appear, was no greater than the ignorance which today seeks for the origin of life but does not find it, and yet, withal, declares itself scientific. Not until after the Lord departed did the church awaken to the Light of day.

*Weruach* Elohim: and spirit of; this word *ruach* is variously rendered spirit, breath, wind, cool, etc. It implies, however, the emanation which proceeds from the operation of the impregnative forces, as will be seen from what follows. It will also be shown that the spirit, *ruach*, in becoming spirit, partook of the feminine quality. *Marahepheth*, brooding. The operation of the Spirit was a process of giving life, for it was distinctively that of generating; the termination of the word in *tau*, emphatically distinguishes its feminine character. It was the operation of the Motherhood, because the power of brooding belongs to this inherent characteristic of Deity.

Let us return, for the moment, to the effect of the operation of the Gods as defined by the word *bara*, to create. It is from the root *bar*, son. This unmistakably shows that the belief existed that the process of creating was through the generation of the Son; and



this perfectly agrees with the declaration that the Lord Jesus, the Son of God, was the beginning of the creation of God—a declaration found in the New Testament. The doctrines of the New Testament should certainly confirm and corroborate those of the Old. *Marahepheth al pene*; *pene* is pronounced as two syllables—*pe-nay*; *al*, upon; *pene*, faces of. The spirit of the Gods brooded over or upon the faces of the waters. What, may we ask, are these waters and their faces?

John stood upon the sands of the sea, and looked out upon the waters; he did not comprehend the significance of his vision, so there came to him an angel, to inform him that the waters which he saw were multitudes, peoples, nations, and tongues. These multitudes, peoples, nations, and tongues were the faces of the water, which they all constituted. The spirit, then, brooded upon the waters; and this was done through the only process which God has of perfecting creation; namely, through the Son of God. *Hamaim*, waters, signify the natural mentality capable of receiving the impartation of the Spirit. The Spirit was received in various degrees of receptivity, signified by the statement, multitudes, peoples, nations, and tongues. How was the Spirit communicated? It could not be imparted except through the generation of the Son, therefore the Gods brought forth the Son of God, the beginning of the creation of God; thence through the Son was communicated the breath of God, by which the brooding was accomplished.

The Son was generated from the human race for the double purpose of occupying the throne of the Father and of descending into the race for the purpose of its regeneration. The Son of God was a part of the process of generating, for he was a new creation from man, raised up through a succession of incarnations for the perfecting of his character. When perfected he was subject to the office of sacrifice for regeneration; but while he was to occupy the throne of his Father God, he was also to descend into the race through his divine animal life. God, it will be remembered, has both the man life and the animal life. It is through God's animal life that he is able to die. The Lamb of God is one characteristic of God's animal nature; and through this phase of the animal life of God is made his sacrifice to death. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Both refer to the Son of man; the one to his ascending life, the other to his descending nature. The spirit which is imparted is always the result of the process of dematerialization.

The law of evolution is not marked in its career by an ever gradual and uniform progress from stage to stage, but is interrupted by revolution at every point of metamorphosis of fixed to progressive types.

## New Century Studies and Reviews

Lucie Page Borden

### THE TRAGEDY OF ASTRONOMY.

The Destruction of False Deductions by the Facts of Demonstration:  
the Complete Overthrow of the Copernican System.

THE POSSESSION of a fact of scientific interest, such as the earth's concavity, proved by the Koreshan Geodetic Staff, is of great use; but its value to the world of letters and of science cannot be gauged until it has been shown in all its relations. Every fact is an engine of destruction to fine-spun theories. Many people remember Huxley's witticism at his friend Spencer's expense. "Spencer's idea of a tragedy," said he, "is a deduction killed by a fact."

Now the most gigantic deduction of the age has been the system of astronomy founded upon the hypothesis of the convexity of the earth. It has held the attention of the world because it has been supported by the ignorance of the world. It has seemed irrefutable because the summit of human genius had not been reached, and nobody could be found fitted to devise any expedient for putting the earth's contour to an actual test. So this deduction has lived and waxed strong; but in 1896 there began a new era in science. The tragedy of astronomy took place. By means of a mechanical test the truth in regard to the earth's contour, which had been discovered by the Founder of Koreshan Universology in 1870 and proved by analogical reasoning, was made evident to the comprehension of all who take pains to examine the evidence. The deduction of the earth's convexity was killed by a fact.

The needless expense of building great observatories to scan the heavens and to count the stars, is seen in comparing the results of a few years of the new way of thinking with the larger periods of time devoted to the old astronomy. One simple test of a few months has obliterated the results of years of hypothetical reasoning. The helplessness of modern science in view of the demonstration afforded of the earth's concavity, is seen by the fact that, despite the many times it has been asked to produce facts and arguments to overthrow the Koreshan premise, nothing convincing or even of a tenable nature has been shown. The writer has many times tried to elicit the best arguments known to the advocates of the Copernican hypothesis, yet without finding any release from the conclusions of the Cellular System. The multiplication of conjectures simply serves to make plausible the conclusions drawn from a deceptive premise, and this multiplication is what gives modern astronomy its vogue.

The destruction of a false astronomical premise has necessarily the effect of producing some contention. The advocates of the old system very strongly deplore any change; and the tragedy of the water-drop where the microscopic organisms devour one another, may



seem to be enacted upon a larger scale in astronomy, till such time as the new system has been put forward to a sufficient number of people. In Chicago, where large public meetings were held and the Koreshan Astronomy was presented to intelligent persons, the testimony was all corroborative, and nothing exclusive of its own arguments on the earth's concavity could be presented.

The tragedy of the atom has been sufficiently denoted by the experiments of the modern scientists. The physicists have had to confess their utter ignorance of the properties of matter. After all, tragedies are due to ignorance—in the moral world and in the world of education. If nothing but the truth were known and taught perennially, there would be no chance of experience through contrast.

## General Contributions

### "THE END JUSTIFIES THE MEANS."

The Uses of Evil and Death in the Divine Economy; the Law of Seed-Sowing and Harvest.

BERTHALDINE, MATRONA.

THE MENTALITY able to demonstrate itself the possessor of divine wisdom by genuine scientific methods, may safely be trusted to apply the doctrine stated in the declaration, "The end justifies the means." The commercial Machiavelianism described so ably by the honorable Ida Tarbell in the latest *McClure's*, refers to the application of the doctrine by minds possessing the diabolic wisdom of the serpent accursed, for the destruction of the wicked. A time comes in the rounding up of the grand cycle of God's animal life, called Mazzaroth, in which the angel of the Lord declared there should be no more curse.

"The Tree of Life" and "the tree of the knowledge of good and evil" are descriptive terms applying to one tree, having two aspects. These aspects are made impressive by diametrically opposite view-points. The opposing views are periodically regenerated by the voluntary and involuntary activities of the mind of the Almighty, the man of God. This the Almighty declares: "I form the light, I create darkness: I make peace, and create evil: I the Lord do all these things." Men principled in evil the root of which is the love of money, are the essential receptacles for the wastes of the Almighty's involuntary activities. These wastes become the source of the voluntary power of the receptacles, which they exercise to engender the awful strifes for the usury of competition. These receptacles are transformed intelligences, projected originally by the voluntary activities of the central mind and reckoned its "branches." The branches having yielded their fruit in due season were cut off and became dead to all the life-giving forces of their former connection, and were finally identified with the field from which the vine originally appropriated their substance.

In this state of deadness they become as prepared soil for new seed from their own gathered fruit of a former cycle. The new seed in its development in and from the soil, sorts and sifts, assimilates and rejects its elements. In these processes a science of good and evil is acquired for demonstration by powers active in the holy seed for its reproduction with increase, which it carries up from the soil. In its descending degree the holy seed, by its roots and rootlets, "struck dirt," so to speak, and dirt stuck to the roots; but while the roots struck into the soil and the soil stuck to them, they carried up to the realms of light in the dominion of the air, all that was worth anything to its kind in the kingdom of men, in the land of the living. The elements of the field at the roots of the tree sense only the roots, and see only the dirt on them. If they are unprepared as attractive fertility to be absorbed by and into the roots, they are not "caught up" to be forever with the Lord of the harvest. The Lord knew when he planted himself in the dirt, that the end justified his means; for he knew he had the means at command, by the conjunction of himself with the soil, to accomplish it. The Lord "struck dirt" when he struck the field of this present evil world; but he knew no fear, and he went in wise to win. He is, moreover, "standing again" in his lot, longing for new worlds to conquer by the application of a law as old as that of seed-time and harvest.

The Sower sows the Word, and the field is the world. The Sower and the Reaper are one; seed-time and harvest abide forever, and "the end justifies the means" is sound doctrine in a sound mind. When the Lord said to Peter, "Thou art Peter [*petros*, a rock], and upon this rock I will build my church," he knew that he effected a conjunction with a hearing ear and understanding heart that should one day be strong in the Lord and in the power of his might. This power of the Lord, communicable to Peter because of his prior preparation by consecutive embodiments that made him know and love the Lord preëminently, was the power of knowledge. The keys were given to Peter for the persistent acquisition of the "treasures of darkness" and "the hidden riches of secret places." Genuine science is the light revealing the eternal unity of divine wisdom and love, and itself as their bond of eternal obligation, to be all things to all men for their winning and absorption into the eternal integrity of their being, and translation into the dominion as children of the Most High. Because the holy seed sends its roots down into the soil of mortality, rotting with mental, moral, and physical corruption, it can find there every element transmutable to the Rose of Sharon and the Lily of the Valley; every element preservative of its own higher kind of life.

This present evil world is a muck-heap of corruptible dissolution, a hell of the lowest order; but the Lord knows it, and knows how to get the best of it, and turn it all over to his divine account. He "works in a mysterious way his wonders to perform." Being the great Universologist with the keys of knowledge, he works



knowingly with perfect wisdom or perfect love that casts out all fear of ultimate results. He made himself of no reputation with the scribes, pharisees, and hypocrites of nineteen centuries ago. He has been unpopular with the obdurate upper ten-dom of hades ever since he plunged down his disintegrating roots into the most yielding soil he could find, and he is grown a great tree, the tree of the knowledge of good and evil, identified with the history of a certain serpent. The serpent and the Lord are not far apart; they might be mistaken for each other by the indiscriminating. The power of discrimination is a great separator of wheat from chaff, and of fine gold from dross. Long ago we were told that the Son of man must be lifted up like the serpent in the wilderness of old. That Serpent was brazen—a unity of silver and gold, symbols of sound doctrine and life. The people in that wilderness of sin, in which the golden calf played so conspicuous a part, were taught by the lawgiver to regard that brazen Serpent found right among themselves, as the power of God unto salvation from the consequences of all fallacy and evil.

Their reward was declared to be "Life for a look at the crucified One." It must have been a discerning look. Daniel the prophet looked forward to a time when knowledge, the only knowledge of permanent value, the science of the law of God, should be the portion of men. This time was referred to as the last day, the great harvest time of the Lord's planting. The crop should be found standing in the world or age he selected as his field of operations, the great Gentile world reeking with fallacy and evil, into which long-lost Israel had been absorbed to make good soil for him. Peter, the Lord's chosen sign-manual, did not relish the look of the Gentile field full of common, unclean looking beasts. Unity with his Lord made the cross easy for Peter to bear, however, and he ate everything that Paul served up. Peter preserved the integrity of the holy seed, and Paul rooted for the substantials like a good provider for the Lord's household of faith. The children of men in the graves of mortality had to be brought up by the wisdom of experience into the divine working order indicated by the science of the law. Peter kept the keys of this science and the spirit of the law, and all who longed and aspired to become the very being and life of the law of his Lord were attracted in the spirit to Peter, the foundation stone of the New Jerusalem—temple of the Most High. The Lord's own have thus spiritually been gathered into one, to be brought forth by the New Jerusalem as the many Sons of God, the great temple of the law illumined by its science.

The bringing forth of these Sons means sore travail for the world of the old order, which must be disintegrated in yielding up the essential elements of their future substance. All must die in due season, even the Almighty, to be made alive in a new order. The immortals could not be without the science of death. Having the science of death, of its divine and diabolic uses, bad as it is, it may be turned to most righteous account in the service of God's humanity. All the works

of death and hell are periodically destroyed as such, and translated and transmuted to the account of the Gods as men in the flesh. The time now is for such a general overturning; and bad as things are from one point of view, making visible only the old serpent and the tree of the knowledge of good and evil, that same serpent and that same tree, to the eye of wisdom, are visible as the Lord walking in the garden in the cool of the day, in the presence of the Tree of Life.

This tree of trees many is seen as men, viewed as trees walking, every tree declared by the Lord to be good after its kind and essential to his good pleasure of peace and good will to all men. As the Lord looks about his garden and communes with his fellows, looking back to the earth of the old order from which he grew up to stand again in his place, how wise will seem the saying, to the mind having divine wisdom, "the end justifies the means." "All things work together for good to them that love God," who walk not after the flesh but after the Spirit—the spirit of eternal truth, the science of the law, the clear indicator of the way and the life.

#### THE SEVEN PLANES OF TRUTH.

##### Part 5.—Sociology.

#### The Social Conditions of the Hebrew Nation; the Corruption of the Kings; The Mission of Elijah.

ELIZABETH ROBINSON.

WHEN THE TIME came for the children of Israel to be liberated from their Egyptian bondage, Moses was sent to them and he was their lawgiver and governor during their wanderings in the wilderness; Joshua was the general that led them into Palestine; and their history as a nation in their conditions and development properly begins with their occupancy of the land of Canaan or Palestine. The form of their government was at first Theocratic, each tribe having its own tribal chief or judge. After the death of Joshua there followed a succession of valiant men, who as judges and military leaders carried on the conquest of Canaan and repelled outside invaders.

At the time of Samuel, the last of the judges, the tribes had become a large and vigorous people by conquest and mixing with the Canaanites, and the old religion of Abraham and Moses was again almost forgotten. They were dissatisfied with their form of government, and desired a monarchy that they might be "like other nations." Samuel warned them of the evils—as oppression, extortion, and degradation—that would follow a monarchical rule, saying their sons and daughters would be forced to do menial labor; and taxes would be levied on their flocks and vineyards to carry on the expenses of a court; and when their burdens became more than they could bear the Lord would not hear their cry. But the people would give no heed to the prophecy and still clamored for a king. So Saul (meaning *desire*) was elected by the people and anointed by Samuel, who also established at this time colleges, later called "school of prophets," to keep the



light of religion from dying out and to preserve the feeling of national unity; "and young men were trained by him in prophecy and various duties—exposition of the theocratic law, conduct of worship, the special and elaborate use of sacred poetry, singing, and playing on musical instruments, tabret, pipe, harp, and cymbal." The students were called "sons of prophets." Special locations were arranged for the schools, Bethel, Jericho, Gilgal, and later Jerusalem. They wore a simple characteristic dress, and lived a communistic life. Saul and David were both taught by Samuel, and *music* was the bond that brought them together in later times.

Saul's court was a simple one compared with that of David, who succeeded him as king, for with David came a new history in the nation. He became a king on a scale of the great sovereigns of Egypt and Persia, with a regular administration of court and camp, for he was a "warrior king." A dynasty was inaugurated, chariots were introduced (for up to this time the army consisted only of infantry), foreigners were added as officers to the king, and two prophets as advisors, and two high priests, besides subordinate prophets, who had been especially instructed in music and singing. David's greatness was shown by recognizing the spirit of the times and making a decisive step forward; he saw that the destiny of the nation depended on the close connection of the national and religious life. This made him the "hero of Israel," for he glorified Israel's past and also the future, by making Jerusalem (the conquered city, Jebus) the city of Jehovah, the *Holy City*.

David was succeeded by Solomon, his youngest son, under whose reign the kingdom took its place as one of the great monarchies of the East. Almost the first act of Solomon's foreign policy was to ally himself with Egypt, by marrying the daughter of the king of Egypt, and subsequently he pursued a like policy with all the neighboring nations. The large army and full treasury left him by David, he employed in preserving peace or securing tribute from his neighbors, and building gorgeous structures, palaces for himself, and especially the temple at Jerusalem. His court was as corrupt as it was splendid; his army was also used for oppression, and his buildings built by "the sweat of the people." Altars and mounds were erected for the worship of Astoreth, Molech, and other idols introduced into the court by some of his numerous foreign wives. At his death his son Rehoboam became king, but the people demanded a retrenchment of the tributes that had been exacted by Solomon, to which he had replied, "My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions." This brought about a revolt of ten of the tribes.

Jeroboam, of the tribe of Ephraim, had been a superintendent over the taxes and labors exacted by Solomon, and the tribe of Ephraim had become the greatest of the tribes at this time. He was ambitious and knew of the waning of the prophetic power from the house of Solomon, for he had been told secretly by the prophet Ahijah what the future held for him, by Ahijah stripping off his new outer garment, tearing it into twelve parts, and giving ten of the parts to Jeroboam with the promise, if he obeyed God's law, he should have a kingdom and a dynasty equal to that of David. Later he was obliged to flee from the wrath of Solomon; he went to Egypt and married Anu, sister of the queen. When he heard of Solomon's death he returned; and when Rehoboam refused the supplications of the people, they proclaimed Jeroboam their king. Civil

war was only averted through the advice of the prophet Shemaiah, in the name of God; and thus came about the two separate kingdoms. Two tribes, Judah and Benjamin, and a part of the tribe of Levi, remained under Rehoboam and were called the kingdom of Judah (from which came the name *Jews*), and they dwelt in the southern part of Palestine, with Jerusalem as the capital city: while the ten tribes under Jeroboam were called the kingdom of Israel, and dwelt in the northern part, with Samaria as the capital.

It was a custom of the Israelites to repair three times a year to their chosen sacred spot (at this time, Jerusalem) for special religious services. To destroy the influence of a religious element, Jeroboam revived the Egyptian worship of idols, "admitted non-Levites to the priestly office and introduced new festivals and a new calendar." The worship of Jehovah was maintained in Judah, but Rehoboam, whose mother was an Ammonite idolatress, did not check the introduction of "heathen abominations into his capital, and the lascivious worship of Astoreth was allowed to exist by the side of the true religion. Images were set up and the worst immoralities were tolerated." With Jeroboam idolatry, conspiracy, and despotism held sway; and after his death his house was exterminated. Usurpation followed usurpation; revolt and regicide became common events.

It was in the reign of Ahab, whose wife Jezebel, a Phœnician who supported eight hundred and fifty prophets of Baal and the grove (Astoreth) at her table, that idolatry and corruption reached their height. Baal, the sun or fire god, was especially the god of the Phœnicians, and always represented as a hideous being with horns, holding a child in his arms, for the sacrifice. While the Israelites took animals for their burnt offerings, the Phœnicians' offerings to their god were human, chiefly the dearest male child of the family; and they became so fanatical that the parents would caress their children on their way to sacrifice them so that the child would show no reluctance when approaching the idol, but be a willing and therefore pleasing victim to Baal. It was also a custom among Phœnician women, like the Babylonians, to willingly sacrifice their honor at the great festivals of Baal and Astoreth; so that the sanctuaries became hot-beds of prostitution, and at the time of Jezebel the *fire of lust* reigned throughout the land.

At this period Elijah the Tishbite, of the land of Gilead, whose ancestors were Jacob, Esau, and Ishmael, appears; he was called "the wild man of the desert," and also "the greatest of all the prophets of Israel. He was the great demonstrator of what constituted the *true* worship of fire. He taught that the conditions and development of the nation must be on the line of pure social relations and the worship of one God, Jehovah. He performed many miracles, notably the prolonging of the oil and meal for the widow during the famine; restoring to health her son (said to have been Elisha), who was near to death; and the test of the *true fire* on Mount Carmel. He had said to the people, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Single-handed he met the eight hundred and fifty prophets, and his victory was as complete as their defeat was disastrous. He turned the hearts of the parents to their children, breaking the influence of the child-destroying god, Baal. The final evidence that made him the *greatest* of the prophets was, after casting his mantle on Elisha his successor, "there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."





## In The Editorial Perspective.

THE EDITOR.



FATALISM AND FREE WILL are subjects which have been discussed for ages past, and so far as the world of modern thought is concerned, the problems involved remain unsolved. False conceptions concerning the relations of God and man have led to numerous fallacies. Various schools of moral philosophy and theology are founded upon shades of misconception of the principles of fate and free will. In theological circles the subject resolves itself into "predestination and free will." The Calvinistic creed holds that the Almighty predestined every condition and every event from the very inception of the world, and therefore everything must occur as he decreed, and *because* he decreed it. The opposing conception is that man possesses freedom of choice and action, otherwise man would not be a responsible being. If his every act were unalterably fixed by fiat, it is held it would be unjust to punish him for doing what was determined beforehand by an Almighty power. War between ecclesiastical factions has long been waged relentlessly; but as creeds are not in such favor now as a quarter or half a century ago, the battles of words over predestination and free will are annually growing fewer—not because the question ever became settled for the factions, but because there seems to be no use in fighting. But the question often arises in other forms between other schools of thought. There is a class of people who think that if the world is governed by immutable law, fatalism according to the modern conception of the term, is the only logical position, and that there is no such a thing as freedom of choice nor freedom of action. By such it is supposed that man is driven to do what he does, no matter how great his deed, nor how simple his act. He is supposed to be an automaton, responsible for nothing, without either merit or demerit; he gets no credit for any achievement. Yet, it is a fact that observation *proves* that man meets with punishment for wrong-doing. Nature's system of rewards and punishments must be in harmony with the principles and laws of universal economy. If Nature recognizes man as a responsible being, endowed with the sense of appreciation of reward and of keenly feeling the discipline of the hand of adversity, adherents of schools of thought advocating pure fatalism as opposed to free will should change their attitude on the subject of human destiny. There is such a thing as fate, else the word would not have been incorporated in our language. In mythology, the Fates were three goddesses who determined the course of human life. Fate is from the Latin *fari*, to speak. The Word spoken is the decree which determines the destiny of the millions. Thus the fate of man *is* according to the fiat of Almighty being. But if we do not determine what the Word is that is spoken, we do not solve the problem of fatalism—by which word we mean the *true* doctrine of predestination, as distinguished from the modern and false conceptions of foreordination and fatalism. The Word of God is the source of all creation; *the Word is the perfect Man*. The Word is free as to choice of will, free to obey immutable law. The Word is Lord of all, the head of *free Men*. In him were the elements of

fate and fiat and freedom in unity. \* The universe *is* governed *according* to law, but it is governed *by* a Being who attains perfect freedom. The Fates are free, else they could not determine and direct the course of human progress; and yet their decrees are according to law, immutable law. There is such a thing as choice according to law, freedom to follow the course of wisdom. If modern conceptions of fatalism were true, it would follow that there is no such thing as freedom in any domain or degree, and that God himself has no freedom of action or will. Such a view would make law itself a factor of despotism, and the universe cruel and heartless because law says it must be so. But God *is* free when he attains to perfection in conjunctive unity with man. The destiny of man *is* fixed, the goal is certain; but the *goal is Deity*, the goal of divine freedom. The will of mortal man is *not* free; it is fettered because man is bound by the elements of death. But he may rise out of the conditions of mortality, out of bondage, into light and freedom, through the power of the Word spoken, the Man who constituted the Seed of all life nineteen hundred years ago, and therefore predetermined and foreordained the elements and orders of the harvest of his planting in the human race.

THE EDITOR of the *Scientific American* touches carefully upon the subject of restoration of ships' hulls by means of the telescope, after they become invisible beyond the horizon. A correspondent asks if it is true. The answer is as follows: "It is not a fact, although many believe it to be, that a ship, hull down, may be wholly seen through a telescope, that is, hull up again. We have often watched ships sailing hull down when at sea with a glass, and say from personal knowledge that a ship disappears below the horizon as if over a round earth, as it really is. What then is the basis for the other notion? For such an idea could not be established unless there were some reason behind it. It would seem to be this, as we surmise: The telescope makes distinctly visible the edge of the water and the details of the hull of the ship near the water, which are not distinctly seen by the unaided eye at such a distance, several miles at least. Thus it seems as if one were seeing farther down than when looking without the aid of a glass." The above writer declares that "we have often watched ships sailing hull down at sea with a glass," and speaks from "personal knowledge." No well informed advocate of the Koreshan Cosmogony has ever claimed that a ship may not appear hull down in the telescopic field, because there is a horizon or vanishing-line in the telescopic field, as well as in the naked eye; but the two horizons are not one and the same. The editor of the *Scientific American* never made a *specialty* of investigation of the facts relative to such phenomenon as noted above. Had he ever tested the surface of still water by such ocular methods as we have employed—that of viewing targets *touching the water*, through a telescope on the water, several miles distant, he would know that if convexity intervened between the naked eye



and the target to occult the same, no telescope could bring into view. But targets have been brought into view many times, in our own personal experience, in years of experimentation along such lines. With us, it is not "as we surmise," but as we know; not as "it seems," but as it is—actual restoration of ships' hulls vanished, not by concavity, but by the factors of perspective and geolinear foreshortening operative on and over a concave surface.

IT IS SAID that charity begins at home; a Chicago man wished to demonstrate that the saying is true. He died recently, but left a fortune of \$20,000.00 to his dog, and the dog was duly informed of his remarkable windfall when the will was probated. The man was good enough, after providing for the dog, to allow his brother-in-law \$50.00 per month; and a favorite riding-horse was bequeathed the sum of \$300.00. Of course, the wealthy testator was charitable; he did not wish to leave burdens on the hands of others. It was good of him to thus save others trouble. Perhaps he had been reading newspaper accounts of the conclusions of some professor to the effect that animals have immortal souls, and desired to emphasize an endorsement of the view. But it seems that a Michigan man thinks that some men have no souls at all, and came near demonstrating that he himself has not—at least, not a very large one. The foreman of a section gang on the Michigan Central found \$35,000.00, and went to the trouble to telegraph to the owner, who came promptly and offered the foreman the magnificent sum of fifty cents as a reward for his trouble and honesty, and to express his appreciation of the fact that the man did not keep the money and use it for himself. The poor foreman thought fifty cents would not go very far toward a Sunday dinner for his family, and refused the reward, perhaps looking wistfully for \$50.00. But the man of wealth misinterpreted the refusal to mean that fifty cents was too much, and offered the foreman a cigar, who instantly thought of the fact that such a reward would indeed be a curiosity; and the generous gift is now carefully wrapped for preservation, and marked: "Reward for finding \$35,000.00." Enthusiasts over the doctrine of the brotherhood of present humanity, ought to take the label as a text for sermons to convince others!

THE EMPLOYMENT of fiction to emphasize truths or facts is much in vogue in modern times. Both the stage and printed page are made to strikingly present social and moral conditions. And the methods are very effective. The author and the actor draw upon the field of reality as resources of their power; and oftentimes the novel and the drama are interwoven with facts so stern and real that they move the people of nations. Everybody remembers the effect of Harriet Beecher Stowe's famous work of fiction upon the people of America. The results of her work were unquestionably far-reaching. "The Jungle," by Upton Sinclair, published by Doubleday, Page & Company, is declared to be a veritable "Uncle Tom's Cabin" of white slavery. Its scenes are laid in the Chicago stockyards, and its characters are among those who toil in Packington, subjected to the oppression of the beef trust. Not only are condi-

tions of poverty and degradation minutely and forcefully described, but the soulless character of the heads of the departments of the great packing concerns as well. The work makes some startling revelations regarding the quality of meats that are put up in those concerns. Perhaps the experiences of many toilers in the packing houses are more revolting than the experiences of slaves on the Southern cotton plantations in ante-bellum days. Doubtless "The Jungle" is rightly named, descriptive of how Jurgis, the hero, finds himself in a jungle of wild beasts in the heart of the Western metropolis. The woes of the wage-slave are photographed in colors on the pages of fiction, with facts so glaring as to be perceived unmistakably in all their forceful meaning. More and more men are discovering their state of enforced degradation. The next great cry will be for the Deliverer and the deliverance of the captives.

CHICAGO savants are introducing an innovation. Monkey-talk is to be added to the linguistic curriculum of the Chicago University. The monkeys are already on the way from Africa, and houses for their habitation and comfort are being erected. The savants mean to study various dialects of the simian language; and it is said that every gibber and squeal will be carefully recorded, with notes of all that happened at the time, with grimaces and gestures; and perhaps after awhile they will make a dictionary as big as Webster's. It is said that the study of the language of the monkeys will be really useful to man; it will be of value to nervous physiology and psychology. But it is believed that monkeys constitute a greater resource of knowledge than many other species. We suggest that questions on numerous scientific points be asked them. For instance, Darwin merely speculated as to the character of the human ancestry. Before Darwin, human animals were not supposed to know anything at all about where man came from; and even now, the question is in dispute. It would remove considerable anxiety on the part of society people to know just who were their first grandparents. So when the professors become able to understand the simian language, let them ask the monkeys if the Darwinian traditions to the effect that man really sprang from some monkey tribe, be certainly true, and have the question settled at once and for all.

THE economy of Nature is a subject of marvel; it is so because all the kingdoms and departments of Nature are interdependent. If the modern astronomers constituted the Gods of the universe, there would be waste, excessive waste everywhere. Everything in the universe serves a definite purpose. The white ant of Africa has been considered useless; a scientist now announces that the fertility of the delta of the Nile is due to the work of the ants in the western border of Abyssinia. Darwin discovered the wonderful utility of the earth-worm. It has long been known that insects cooperate with vegetation. Numerous islands of the sea were thrown up by coral insects; and if one studies the habits of insects on beaches subject to tidal action, some idea may be formed of the wonderful extent in which the persistent workers are factors in the work of continent building. Like man, the physical cosmos is fearfully and wonderfully made.



# The Open Court of Inquiry.

THE EDITOR.

## The Cause of the Aurora Borealis.

"I enclose clipping from the Chicago Tribune of recent date. I should like to see in THE FLAMING SWORD, the Koreshan explanation of the aurora borealis."

The subject of the newspaper extract is the aurora borealis. It is said that a Minnesota man has discovered the cause of them; and he writes the University of Minnesota that the northern lights are caused by the sun shining from the other side of the earth through snow storms within the arctic circle. When it comes to guessing on subjects of science, perhaps one guess is as good as another, so far as uncertainty is concerned, for the miss of an inch is no more a scientific hit than a miss of a thousand miles. Those who guess at things never cover all the points and facts.

The theory that the northern lights are constituted of sunlight after passing through snow storms, might pass with most people in the lower latitudes, but it would not convince explorers who have witnessed the auroras in the polar regions. Sometimes they are visible directly overhead, like great curtains swaying in the air. They perhaps constitute the most beautiful phenomena in the physical heavens. Great streamers of light flash and pulsate from and around coronal points, changing color, darting, dancing back and forth. The light of the auroras has been analyzed. It is not sunlight at all, being of an entirely different character.

It is a fact that a visible corona of an auroral display appears in the zenith of magnetic polar points—toward which the dipping-needle inclines. The corona is an electric point corresponding to an electro-magnetic point in the earth. The greatest corona in the North is in the zenith of the north pole.

The light of the auroras is produced by the action of electric currents passing from the coronal poles to zones of electro-magnetism in the earth. There is a form of combustion in the air. The phenomena are electrical in origin and character. We have light from the

action of electricity suddenly transmitted from cloud to cloud and from cloud to the earth, in the form of lightning. Thunder is the sound produced, which is sometimes terrific. The aurora is a form of lightning, but not the lightning of rain-clouds. Sometimes a swishing noise is heard proceeding from the auroral pulsations. When auroras are very active there are magnetic disturbances, as manifested in the action of compass and dipping-needles.

While meteorologists recognize that auroras are electrical, the conception is not compatible with the idea of the convex earth. It is not at all reasonable to suppose that electric currents would pass from the earth's poles outwardly into thin air, thence into empty space. What would attract the substance of electricity on the outside of the earth?

According to the Koreshan conception of the universe, the auroras have a scientific place. From pole to pole in the earth's hollow, the electromagnetic axis extends; the activity between the poles is sometimes intense, and there are great electrical displays. Not only in the North are the auroras seen, but in the South as well—and the action is synchronous. The northern lights are the aurora borealis; the southern, aurora australis. The causes are universal, not local. Snow storms have nothing to do with the auroras.

## The Problem of Squaring the Circle.

"I would like to ask if the work, THE IMMORTAL MANHOOD, gives any information on mathematical lines from the Koreshan point of view. For instance, I am asked about squaring the circle. If it could be demonstrated to some of my friends, they might be won over to the Koreshan System. Please inform me how the problem is solved. In a recent issue I received answer to my question on spiritism; it is the best explanation of spiritism that I ever saw. I am thankful to KORESH for his masterful reply."

A correspondent in the *New York Herald* recently asked in the question department, if it were possible to solve the problem of squaring the circle. The reply given was to the effect that it was not possible, for the simple reason that modern mathematics is not adequate

to demonstrate the solution if it were made. The difficulty is not that it is impossible to square the circle, but that modern mathematicians do not know the true ratio that exists between the diameter and circumference of a circle. According to present mathematical processes, the decimal in the  $\pi$  ratio is in-terminable.

For all ordinary purposes, 3.14159 62+ is sufficiently accurate, but it is incomplete. For instance, if we calculate the length of the circumference from the known diameter, and then reverse the operation—that is, from the circumference obtained, endeavor to find the diameter again, it will not be quite the same. Therefore, no matter how absolute may be the geometrical solution of the problem of squaring the circle, it could never be verified by the present system of mathematics, which is admittedly incomplete and inadequate.

Modern mathematicians know nothing whatever concerning the principles of circular measure. They endeavor to apply the principles of relations of straight lines to curves; and so long as they do so, they will remain in ignorance of the true  $\pi$  ratio. Koreshan mathematics will restore to the world the principles of circular measure, and thus demonstrate the solution of the problem of the quadrature of the circle, or encubing the sphere.

The Founder of Koreshan University has geometrically squared the circle. But he has not employed present mathematics in demonstration of it, but other methods more absolute. The diameter of a circle to be squared, is to the diagonal of the square containing exactly the same area, as eight is to ten. Lay out a circle and a square having these relations, and the circle is squared. THE IMMORTAL MANHOOD does not treat the problem of encubing the sphere from a mathematical point of view; but it does reveal the laws of incubation as obtaining in the domain of human life and progress.

Our correspondent, while pleased with the explanation of spiritism given in a recent issue, fails to distinguish between the Founder of Koreshanism and the Editor of THE FLAMING SWORD. KORESH writes for the first department of this publication. The Editor, who is but a disciple of KORESH, is responsible for the authorship of editorials and articles in his departments, and articles elsewhere credited to him.



...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
BRISTOL, TENN.—Mr. E. B. Webster, care of Ordway Mfg. Co.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
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We are pleased to note the generous assistance rendered on behalf of our publishing interests, by numerous readers and friends in various parts of the world. Many are making a specialty of interesting their friends and neighbors in our literature, and not a few subscriptions have been forwarded very recently; and in many cases during the past several months, friends have been rewarded for their efforts by seeing others converted to the Koreshan Gospel of Science. Besides liberal assistance in obtaining subscriptions, circulars have been distributed, and many orders sent us for literature supplies for active work. We highly appreciate all these efforts for the Koreshan cause, and hereby extend to all a hearty vote of thanks.

The outlook for our work is bright. It is becoming easier to interest people in Koreshan Universology than ever before; and we, as well as our friends everywhere, are greatly encouraged. Thousands of people are in process of preparation, by circumstances and environment and general breaking away from old dogmas and beliefs, for acceptance and comprehension of the Koreshan System. It is our duty to find them, and place before them the great truths of life for which the world has so long waited.

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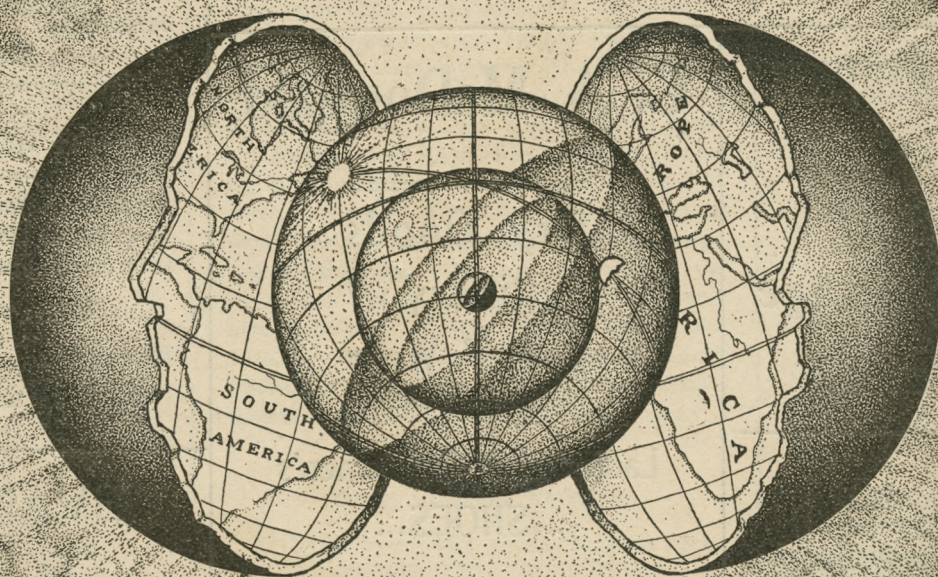
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ESTERO, FLA., APRIL 3, 1906.

NUMBER 43.



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